greater good to humanity, and would have been more in harmony with the teaching of Christ upon which Mack builded.

A FEW REMARKS ON A SECULAR TEXT.

The following story is told of General Harney when he was in command at Camp Verde, Texas. He was an intensely dignified officer, and if there was one thing he detested more than another, it was undignified haste. One evening, just as he was about to hold dress parade, he perceived that he had forgotten his handkerchief, and as the weather was very hot, he said to his orderly:

"Go to my rooms, quick, and bring me my handkerchief."

The orderly touched his cap and started for the quarters, several hundred yards distant: remembering that there was no time to lose, he broke into a trot.

"See that scoundrel running as if the Indians were after him. If there is anything I hate it is to see a soldier running instead of marching properly. Here, my man," continued Harney, to another soldier, "go after that man and tell him I say to walk."

The second soldier started after the first, but as the first one kept on running the second one saw his only chance to deliver his message was to hurry up, so he, too, broke into a run. To say that Harney swore is to use a mild expression.

"Here, sergeant, go after that man and tell him if he don't stop running I'll hang him up by the thumbs."

The sergeant started out in a brisk walk, but as his predecessor had a good start he, too, began to run as hard as he could.

"If all three of the scoundrels ain't running like jack rabbits," ejaculated Harney. "I'll show them." And tucking his sword under his arm he started in pursuit as fast as he could run; but suddenly remembering his dignity he came to a halt, and walked stifly and slowly back to the place where the dress parade was to come off.—*Galveston News.*

The above is a good illustration of human nature in general. We have in our mind several incidents and experiences that are very similar to this ludicrous circumstance. For instance, the three divisions of the church are somewhat similar to it, with the progressives in the lead, and blamed for making undue haste, and conservatives coming after on the run to tell progressives that they are going too fast, and the first thing we know older order will break on a run in its haste to tell progressives and conservatives of their fast ways and unscriptural haste.

We might give many instances showing how progressive measures have been ridiculed and condemned, and finally accepted, by the same parties. Progressive ideas, if founded on true principles, will gain recognition sooner or later, and very frequently the very ones who attempted to arrest them will, themselves, advance other progressive ideas, in trying to arrest those which they seek to oppose.

It also illustrates the weakness of human nature in the disposition of man to find fault with the inevitable, and with things that he cannot avoid himself. It is always easier to criticize the mistakes of others than to avoid making mistakes ourselves, but there are things which will admit of criticism, being perhaps of doubtful propriety, but which, from the very nature of things, are very hard to avoid.

We have frequently received letters of kindly advice, concerning the course pursued by this journal in regard to the innovations and abuses that have crept into the church, which are perhaps best known as German-Baptist-isms. The advice is given us in all sincerity, no doubt, and we have had great desire to profit by the advice given us on this and other subjects. And, really, we have sometimes felt just as our advisors have seemed to feel, and wished to caution our *correspondents* to say less about their persecutions and afflictions from this source, and abstain from saying anything about it ourselves. But we have always failed in our attempts to let German Baptists, and German-Baptistism, alone, and we have noticed the same peculiarity among our advisors, almost without exception. We frequently have been amused to have our advisors, after delivering themselves of their admonitions to us, in their next correspondence, themselves, tell of some persecution, inconstancy, or unscriptural intolerance which they have noticed and which they felt to denounce. Our experience in the matter has taught us that *none* of our brethren feel to allow the indignities and injustice that has been endured by many brethren, to pass by in silence when they are called upon to bear them in their own experiences. But before they have had the experience, or a long time thereafter, they feel to give advice to let "German Baptists alone." We are therefore prepared to have our most zealous advisors—like the dignified Harney—forget the advice and admonition, and even almost imperative injunctions,—forget all about proprieties and improprieties, and advisabilities, when they themselves become implicated, and start off in a full run to expose the German-Baptist-ism by which they have been made to suffer.

The centennial of the birth of Sir Moses Montifore the celebrated Jewish philanthropist was celebrated at New York last Sunday. Prominent divines both among the Jews and Christians participated in the tribute of respect to the most celebrated living member of the Jewish race.

The Union Depot at Pittsburg was severely scorched by fire last Saturday. The fire was subdued after destroying the upper part of the building.

Editorial Miscellany.

"Do right though the heavens fall."

E. L. Yoder is expected to preach at the College chapel next Sunday morning.

Our expressman, brother Closson, had his house partially destroyed by fire, last week.

For news from the Miami Valley read brother Garber's article in another column.

We have on the hook for next week a sermon on Intemperance, by a distinguished preacher.

Our first contribution from California to Ashland College has been received from brother W. Meyers.

Brother W. A. Seibert's second notice concerning communion services in the Somerset church came too late for insertion last week.

Brother Muhr was still continuing the meetings at Bear Creek, Montgomery county, O., when last heard from. Two had been added.

Not a word from brother Bashor or the meetings at South Bend. We are inclined to think that the meetings have closed and that Bashor is now in Illinois.

We are sorry to hear that our brethren and others in Morrison's Cove, especially in the neighborhood of New Enterprise, are sorely afflicted with typhoid fever.

Brother J. C. Ewing's address will be Johnstown, Pa. He did not go to Morrison's Cove, as reported last week, on account of the fever epidemic raging there.

Trials will come, do what we will. We cannot avoid them, but we can triumph over them by the grace and help of Him who has invited the heavy laden to come unto Him.

Brother Mason's pen has been resting for a few weeks as far as the EVANGELIST knows—which is something rather unusual. We hope he will not allow it to become rusty.

The Brethren church, at Nickerson, Kansas, sends us word that it has invested in Ashland College stock. Nickerson is the furthrest west of any of the Kansas Brethren churches.

Brother Abraham Eckert called at the boarding hall and sanctum, last Friday, and showed his appreciation of the EVANGELIST in a substantial way. Come again, Faithful Abraham.

Miss Louisa Tabor of the Congregational Church, in Massachusetts, has been ordained to the full ministry, and has now authority to baptize and adminster the ordinance of the Lord's Supper.

A teacher in San Francisco has been suspended for teaching religion in the public schools. His offence consisted in giving an interpretation to the history of the reformation unfavorable to Catholics.

Professor Ward had his thirty-fifth birthday celebrated in artistic style last week. The professors and students of the college met to congratulate him on the momentious occasion, and wish him great success in his future career.

Bishop Enoch Eby, of Illinois, and D. Barklow of Oregon, clothed with humility and annual meeting power, were expected at Lathrop, California on the 23rd instant. We hope that Brethren Wolfe and Beer will receive them, not with "*doubtful disputations.*" We hope to hear full reports next week.

We have received the sad intelligence of the death of our dear old veteran brother Elder Isaac Price. Our love and sympathy are extended to the bereaved family and we feel as though we were in need of sympathy ourselves.

We expect to give a more extended notice next week.

The German Baptist annual meeting still goes begging for a place where it may congregate to legislate next year. We hope our suggestion to have it at the new Mohican meeting house will not be overlooked. In addition to the other advantages we have named, we suggest the feasibility of securing very cheap fare over the Kill Buck Valley Railroad, leading from Wooster to Burbank.

Mr. T. J. Mishler of Mogadore, Ohio, and Miss Etta Moherman of Ashland were united in the bonds of wedlock at the home of the bride's parents, October the 22nd. Elder I. D. Parker performed the ceremony, and Elder D. N. Workman was an invited guest but could not (?) be present under the circumstances.

The subjects of the above notice were formerly students of Ashland College.

The EVANGELIST wishes them a successful journey through life.

The Rev. Dr. A. W. Thorold, lord bishop of Rochester, who for eight consecutive years has passed his vacation in this country, was recently the guest of Dr. Phillips Brooks, in Boston. As the organizer of the Church Temperance Society he urged that temperance work must combine on the broad basis of total abstinence and a moderate and temperate use of intoxicants, a self-control within the bounds of personal liberty.

Many persons are asking this question, Will the railroads make any reductions in fares to those who desire to visit the World's Exposition? The Director General has been informed that the Western association of General Passenger Agents have voted to make round trip tickets at half rates. Other organizations and roads will do equally as well, if not better, and it is highly probably that excursion parties will receive very favorable offers to visit the Southern metropolis during the coming winter and spring.

Elder Holsinger, writing from Falls City, Nebraska, says: "I am very anxious to come home, and still I am preparing to go farther west. I am as well as at any time in two months, and in about as good courage. I am working up a boom in this church for the college. I expect to get about $1,300 here, and a thousand in the Pony Creek church, Kansas. This is a good place, they treat me so nicely every where, that I am quite attached to them. This western country is opening up to the work so nicely that I fear I cannot stay long enough to finish it up, before I come home.

Correspondence.

Miami Valley Notes.

I returned from a month's visit in Miami Valley to-day.

The Brethren in the Valley are partly strong and partly broken.

Brother Samuel Kiehl and his family are among the chief workers of the Dayton church; and they are zealous ones, and if allowed to labor in peace, a grand work for the Lord will in time be done in the city. Brother Kiehl is full of the true spirit of Christianity, and manifests that disinterestedness in seeking his own glory, that he can work with a mind undivided for the glory of the Master and the cause of the Lord. So the Dayton church is small in numbers, but it is mighty in deeds and zeal.

Those murderers of spiritual things, who are going about to seek out and devour all who will not submit to the "order" have commenced work to turn the Dayton Brethren out of their house of worship. The property is worth about four thousand dollars, and we may surmise that the "adjoining elders" want their pockets made heavy. "Great is the mammon of unrighteousness." The Brethren have the entire right of jurisdiction in the case, and as there is no "German Baptism" about the deeds and papers, the Brethren will defend it to the last, and will hold it without doubt.

The Brethren church east of Dayton, needs a new dispensation. They purchased a house sometime ago, and not being able to work in harmony, the obligations could not be met and the house was sold. Brother Duncan, the minister in charge, is at one side of the straight and narrow way, that leads to joys on high, and as a result, he is not running fast in the Christian race. He wants a little more time to rest, and then, we pray the Lord, he may run well.

The Farmersvile church is booming. Nearly every brother and sister in the organization have their shoulders to the wheel and it is moving along. Brother Mason is a good old worker, and is without a lazy fiber in his body and whatever he pushes at must go. He now has seven preaching stations, and only one corner of the field is touched. He and his church believe in going into all the world and preaching the Gospel to every creature, and they commence at the heathens at home.

Brother Mason is thoroughly progressive, and this with his originality, makes him a general favorite among the people, and his sphere of usefulness in the church will increase as years are added to his age.

Brother J. P. Martin is again in the Valley and at work.

On October 14th, I went with brother Mason to Preble county, where he commenced a series of meetings in the vicinity of the Price's Creek conservative church. The first meeting was held in a Union chapel, but kept under the control of the Evangelical Association. He was forbidden to use the house any longer, through the manipulation of the grand old German Baptist Elders. I was happy to share in this lock-out. The next evening we went to an old Universalist church in the same locality, and the Gospel of Peace was preached in peace, and the angels recorded another victory for the religion that should develop without breaking a bruised reed, or quenching smoking flax. On the following Sunday we preached at two different places, morning and evening, on the same subjects: "The character and design of the church," and "Christian Baptism," to crowded houses. On the 22nd, was decoration day at the little old church, and brother Mason and a number of the interested "world," made the room look inviting and cheery by mottoes, pictures, etc. Several were ready to unite when I left, and a church will be organized.

On Wednesday evening I spoke at a place called Twin Creek chapel, in the locality referred to above. The place has a reputation for infidels and noisy congregations; and as they had worn the German Baptist preachers out, I expressed a desire to see such an interesting place once in my life, and in his characteristic style of accommodation, brother Mason had an appointment made for me. The meeting consisted of one stanza of "Sweet Hour of Prayer," a few verses of a Psalm, a little prayer and a sermon and benediction. It took a big sprinkling of fire and brimstone to interest the crowd, but to me it was one of the grandest meetings of the Valley, and whenever Brethren preachers pass that way, they ought to stop—and have plenty of fire with them.

The Old Order Brethren of the Valley are very warm friends of the Brethren.

Brother E. S. Miller will soon move in the Valley, from Maryland, and another impetus will be given to the place. This part of the State will soon be a Brethren stronghold.

A. L. GARBER.

Bellville, Ohio Oct. 25th.

Announcements.

We expect to have our communion services November 8th, at Riverton school house, situated twenty-five miles south of this place. The usual invition is given to all. Anyone coming by rail will notify C. C. Barnard, Christopher, Reno county, Kansas, or myself at Nickerson, Kansas.

S. F. LEHMAN.

DEAR BRETHREN: We will have our love-feast on Saturday, Nov. 1st, and would be glad to have some help. We have not been reconstructed yet, and have no elder. If some one would come to our feast and give us the necessary aid it would be a great help to the cause of Christ at this place. Any one who thinks of coming can consult me.

C. E. GLENN.

Terra Alta, W. Va.

DEAR BRETHREN: Please announce through the EVANGELIST that the Brethren of the Somerset district, Somerset county, Pa., will hold their communion on the 2nd of November. All are invited.

SADIE E. TRENT.

Snyder, Pa., Oct. 19.

Concerning Dress.

In the matter of reform in dress, men are certainly two centuries in advance of women. Men now study ease, warmth, comfort and economy in all matters pertaining to dress. Most men are willing to sacrifice elegance to any of these higher considerations. Perhaps they are too willing to adopt styles of garments that make no pretense to beauty, as in the case of the ulster overcoat. None will deny that it is comfortable, economical and conducive to health, but it has no claims to be considered a "thing of beauty."

The style of dress for men changes like that for women, but the changes are not so numerous or so radical. A man can ordinarily wear a garment out before it goes out of style. The losses to men growing out of changes of fashion are much smaller than the losses to women from the same cause.

A man rarely throws away a hat that is hardly soiled simply for the reason that a later style has appeared on a fashion plate. The fashions for garments for men tend toward plainness in design and economy in cost. The reverse of that is true in regard to the fashions of garments for women.

Men are gradually freeing themselves from the restraints and demand of fashion. Women however, are as much the slaves of fashion as ever. Those who are obliged to support themselves find it difficult to procure clothing similar to that worn by others. The cost is not in the material but in the manufacture.

A few years ago it was thought that the introduction of the sewing machine would result in giving a vast amount of leisure to women in the middle and lower walks of life. It was found however, that it made more work than it saved. It now costs more to make a dress for a woman than it did before sewing machines were invented.

Married.

IRVIN—MOORE: At the residence of the bride's parents, Sept. 16, 1884, by Rev. T. W. Graham, Mr. WARREN E. IRVIN and Miss CLARINDA A. MOORE, both of Gage county, Neb.

ROBINSON—WOLFE: By the undersigned, at the residence of brother Jacob Wolfe, the bride's father, Oct. 14th, 1884, brother FRANK H. ROBINSON, of Antioch, and Miss MARY EMMA WOLFE, of Lathrop, both of California. They left on same day, at 2 p. m., for San Francisco. Reception at Mrs. Robinson's, near Antioch, on the 16th inst.

J. W. BEER.